SELECTED SÉNTENCES OVT OF SACRED ANTIQVITIE,

CONDVCING TO the eſtabliſhment of Faith and good Manners.

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Gathered by W. WYNNE.

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SELECTED SENTENCES OUT OF SACRED ANTIQUITIE,

TO

The Right Honorable,
Sir HENRY HOWARD
Knight of the Hon: Order
of the *Bath*, Lord *Matrauers*,
Sonne and Heyre apparant of
the moſt Hon: the Earle
of *Arundell*, Lord High
Marſhall of
England.

Right Hon:

YOVR Thrice-noble Brother and my moſt honored Lord and Patron, being now a Celeſtiall Courtier, and crowned with immortall Glory among the

Princes in Paradiſe, hath left your Lordſhip behind him, not onely to enioy his Honourable titles and fortunes heere vpon earth, but withall, to tread the pathes of his exemplar Virtue and Nobleneſſe, where through you may finally arriue to the height of his felicitie in Heauen. My true deuotion beeing tyed to the perpetuall memory of his Honorable name, and therein alſo to your Lordſhip as the ſucceeding heyre to all his moſt worthy attributes and rights, doth juſtly exact from mee ſome tribute,

or

or token of my bounden Dutie; which I thus humbly preſent vnder theſe few memorials gathered out of Sacred Antiquitie; not preſuming thereby, to adde any thing by way of ſupply to thoſe perfections you haue already attained, but rather very humbly craving your fauorable Countenance & Honorable protection of them, to the benefit of ſome others meanlier inſtructed, who thereupon, may peraduenture bee the eaſilier induced to peruſe them: For if your Lordſhip deigne to patro-

nize them, who will altogether diſpiſe them? Such therefore as they are, I dedicate and conſecrate, together with my ſelfe, to be for euer:

Humbly at your Lordſhips

ſeruice and command-

ment:

William Wynne.

To all my beneuolent Friends and fauourable Readers.

Great Workes of Penne, proceed from much reading & like experience: yet the greateſt are eaſily brought to pithie abridgement, contayning the ſinewes and marrow of that bigge Body, and by compendious regularity, are fitter for memory, eaſier for price, and more portable for vſe: This briefe Collection, aymes at no outward practice, not comming from inward vertue to enable religious Conſtancy of minde, that in conuerſation of life, it may bring forth fruits of Pietie and Ciuilitie:

To the Reader.

There is no Sentence without waight; Exercise of one will draw on an easie habit to the rest: which as I wish to all, so I commend to all; desiring that the endeauour may passe with good Construction, and the vse to both issues of inward Deuotion and outward Practise.

W. W.

SELEC-

SELECTED SENTENCES OVT of Saered Antiquitie, conducing to the eſtabliſhment of Faith and good Manners.

A Ioue principium.

GOD is all in all to you: If you hunger, hee is Bread; if you thirſt, hee is Drinke; if you ſit in darkneſſe, hee is Light; if you be naked,

ked, hee is a garment of Immortalitie. *Auguſt.*

2.

God is the true and chiefeſt life; in whom, from whom, and by whom, all thinges created are bleſſed and made good. *Ibid.*

3.

It is God from whom to bee auerted is to fall; to whom to bee conuerted is to ariſe; in whom to abide, is to ſtand faſt; from whom to depart, is to dye; to whom to returne, is to reuiue; It is God whom no man leeſeth, but he that is deceiued; no man ſeeketh but hee that is taught; no man findeth but hee that is cleane. *Auguſt.*

4.

There is no refuge from God diſplea-

displeased, but to God pleased. *Ibid.*

5.

God is neuer wanting; yet farre from his Enemies thoughts: neither when he is farre off is hee wanting: for where hee is not by Grace, he is there by Iustice; God is euery where present and can hardly be found; we pursue him standing, but are vnable to apprehend him. *Greg.*

6.

As there is no Time, wherein wee enioy not the benefits of Gods mercy and goodnesse, so should there bee no moment without remembrance of his presence: for all Time wherein God is not remembred, wee must reckon as vtterly lost. *Augustt.*

7. God

7.

God is all an eye, for he ſeeth all: hee is all a hand, for he worketh all: hee is all a foote, for he is euery where.

8.

Whatſoeuer is beſides GOD, is neither ſweet nor ſauory: whatſoeuer my Lord God will giue mee, let him take it all againe from me, and giue mee himſelfe. *Aug.*

9.

Farre bee it from thee (O LORD) that in thy Tabernacle the Rich ſhould be preferred before the Poore, or the Noble before the Ignoble; ſeeing thou madeſt choiſe of the worlds weaklings, to confound the ſtrong and potent.

10. Affe-

10.

Affection makes vs doe many thinges with reſpect to bodily neereneſſe : But to offend the Creator of body and ſoule without reſpect, wee ſticke not.

11.

I had rather bee blamed of any, then praiſed of a Flatterer; for a louer of Truth is neuer afraid of a fault-finder ; but a Flatterer, both erres himſelfe, and confirmes others in their errours. *Aug.*

12.

Nothing ſo eaſily Corrupts the minde, as Flatterie ; yea, more hurt doth the tongue of a Flatterer, then the ſword of a Perſecutor. *Hier.*

13.

Ambition is a fooliſh Diſeaſe, aſ-

a ſecret Poyſon, a lurking Plague, a worker of Deceit; the mother of Hypocriſie, the begetter of Enuy, the ſpring of Vice, the moath of Holineſſe, the blinder of Hearts; breeding diſeaſes of remedies, and turning medicines into malladies. *Ibid.*

14.

The Ambition of power, depriued an Angell of his Felicitie; the appetite of knowledge robbed Man of his Immortalitie. *Ibid.*

15.

Eue was not beguiled with the Apple, nor did ſhee forget the Commandement, but the Ambition of promiſed Honour beguiled her. *Ibid.*

16.

Ambition is the Ape of Charitie;

ritie; Charitie ſuffreth for Eternall thinges, Ambition for Earthly; Charitie is benigne to the poore, Ambition to the rich; Charitie ſuſtaines all for veritie, Ambition for vanitie; both of them beleeue all, but after a farre different manner. *Pet. Rauen.*

17.

That is euer loſt with much Lament, which is poſſeſt with much Loue.

18.

There bee two Loues which build vp two Cities: the loue of God builds vp *Hieruſalem*, the loue of the world, *Babilon*; Let euery one aske but of himſelfe, what hee loues, and hee ſhall ſoone finde of which Citie hee is. *Auguſt.*

19. The

19.

The labours of Louers are neuer painefull, but pleaſant ; as thoſe of Huntſmen, Faulconers, Fiſhers; for in that wee loue, either we labour not at all, or wee loue our Labour. *Ibid.*

20.

They are happy that haue all they would haue, and wiſh for no more then what they ſhould haue.

21.

Peace is not ſought that Warre may come thereof, but warre is made that peace may enſue: Bee you therefore peaceable in Warre, that you may the better reduce thoſe to Peace, againſt whom you haue gotten victorie.

22. If

22.

If the cauſe of Combate bee good, the end can neuer bee ill. *Bern.*

23.

To bee a Souldier is no fault, but to bee a Souldier for booties ſake, is a ſinne. *Aug.*

24.

No leſſe doe they ſinne who blaſpheme CHRIST raigning in Heauen, then did they, who Crucified him walking vpon Earth.

25.

The roote of all good is Charitie, the roote of all euill Cupiditie, theſe two can neuer be together; for vnleſſe the one bee rooted out, the other will neuer be planted.

26. Hee

26.

Hee verily is a Christian, that worketh Mercy to all; that is mooued with no Iniury; that feeles the griefe of others as his owne; to whose Table the Poore is no stranger; who is reckoned inglorious before men, that hee may be glorious before GOD and his Angels; who despiseth Transitory thinges to enioy Eternall; who suffereth not the poore to bee oppressed if he can helpe; and to conclude, who weepes with them that weepe: which was well obserued by St. *Paul*, *Quis* (saith hee) *infirmatur, & ego non infirmor?* Who is infirme or grieued, and I not so too?

27.

In vaine takes hee vpon him the

the name of a Christian, that doth not imitate the life of Christ: for (alasse) what is it for you to bee called that you are not, or to vsurpe anothers name?

28.

A Christian is hee that thinkes himselfe a Stranger in his owne house; our Countrey being aboue, our home at Heauen.

29.

Will you walke? Christ saith I am the way; will you not bee deceiued? I am the Truth; will you not dye? I am the life. *Aug.*

30.

As the many branches of a Tree doe grow from the roote onely, so many vertues spring from Charitie alone: nor hath the branch of a good worke any life, or greennesse, if it abide not in

in the roote of Charitie. *Greg.*

31.

Say not that you carry chaſte mindes, when you haue wanton eyes; for a wanton eye is the meſſenger of a wanton heart. *Hierom.*

32.

Among all Chriſtian conflicts thoſe of Chaſtitie are the ſharpeſt; for there is continuall batterie, and rare victorie; Beautie and Chaſtitie ſeldome lodge together. *Ibid.*

33.

Confeſſion is the health of Soules, the deſtroyer of Vices, the ſcourge of Deuils; briefely, it ſtops the mouth of Hell, and opens the gates of Paradice.

34.

A cleere Conſcience is that which

which can neither bee juſtly accuſed with what is paſt, nor vniuſtly delighted with what is preſent. *Aug.*

35

Gold is *Cæſars* Coyne, Man is GODS: *Cæſar* is ſeene in his Gold, GOD in Man. Therefore offer your wealth to *Cæſar*, but reſerue your Conſcience for GOD. *Chryſoſt.*

36.

You ſhould rather thinke of what you want, then of that you haue; what you haue beware you leeſe not, and that you want pray God for: Conſider in what you are leſſer, not in how much you are greater; for if you compute onely wherein you are, or haue beene excellent, that may ingender

der vanitie and pride in you, which is to be feared; but if you reckon wherein you are or haue beene leſſe, or defectiue, this will breed humilitie and teares in you which are to be wiſhed: And doubtleſſe if you ſtriue to bee humble, you ſhall walke more ſafely, you ſhall not runne headlong, your foote ſhall not ſlippe.

37.

God is aboue you, the Beaſts are vnder you: acknowledge him that is aboue you, that they may acknowledge you, which are vnder you: Therefore when *Daniel* acknowledged God aboue himſelfe, the Lyons acknowledged him aboue them.

38.

O Man! if thou didſt conſi-

der

der what comes frō thee by thy mouth, by thine eares, by thy noſtrils, by thy pores, & other euacuations of thy body; Thou wouldeſt confeſſe neuer to haue ſeene a more vile and loathſome dunghill, then thy ſelfe. *Aug.*

39.

To giue a ſimple man Counſell is Charitie; to a Wiſe man Preſumption: but to giue it in caſe of peruerſitie, or neceſſitie is Wiſedome. *Greg.*

40.

Among the Sages, one was wont to ſay, that a good Cuſtome is neuer diſwonted without ſhame, and that good Communication runnes into affectuall habit: according to that; who fore-goeth Vertue being young, ſhall not know how

to forbeare Vice beeing olde. *Basil.*

41.

Let not your heart vary from your face or Countenance: carry not a face vpward and a heart downward. The heart is little, and desireth much; it is scarse enough to giue a Kite his breakfast, and yet the whole world is not able to satisfie it. *Bern.*

42.

Open Sinne before all, requireth open Punishment for example of all. *Aug.*

43.

Impunitie is the of-spring of negligence, the mother of Insolence, the roote of vnshamefastnesse, the Nurse of Sinne.

44.

Couetousnesse is the roote of all

all mischiefe ; it commits Sacriledge and Theft ; it ruins and deuoures ; it makes warre and murther ; it buyes and sels by Symonie ; it asketh and receiueth wrongfully ; it negotiates and hoords vp vniustly ; it is at hand with all fraud and deceit ; it dissolues pacts and violates oathes ; it corrupts Witnesse and peruerts Iustice.

45.

Three thinges are most affected ; Wealth, Pleasure, and Honour ; of Wealth comes wickednesse, of Pleasure turpitude, of Honour vanitie ; for wealth breeds Cupiditie and Auarice ; Pleasure breeds Lust and Gluttony, Honour fostereth Pride and Ostentation. *Innoc.*

46.

The Thiefe confeſſed Chriſt, *Peter* denyed him; in *Peter* the Iuſt are taught not to preſume, in the Thiefe a Sinner conuerted not to deſpaire: Therefore let the Iuſt be affraid of falling through Pride, and the Sinner of deſpairing through malice.

47.

Let no man diſtruſt, nor any ſinner deſpaire of Gods mercy: for God knowes how to change his Iudgment, if you know how to change your life. *Aug.*

48.

Deſperation bolts the gates of the Eternall Citie, Hope vnbolts them; but Faith ſets them wide open. *Chryſoſt.*

49.

Not onely they are guiltie that vtter falshood, but such also as easily hearken thereunto. *Ibid.*

50.

The heart lifted vp to God corrupteth not; if your Corne were layde in vnder-rómes, to saue it from moulding, you would remoue it higher: you raise your graine to higher lofts, so lift vp your hearts to Heauen. But how should this bee done say you; what strong Cords, what Ladders, what Engines will bee required to this? I say, the first step is your affection, the test of your labour is your will: by Loue you ascend, by neglect you descend, and when you loue God, you are in

Heauen vpon Earth.

51.

The Deuill is euery where ready to hurt euery one, but that his power is restrained by a greater power; for if he could but what hee would, there should not a Iust soule bee left to breath. *Aug.*

52.

The Deuils office is to suggest; ours not to consent: as oft as wee resist euill, so oft wee ouercome it; wee glad and glorifie the Angels, wee honour God, who visites vs that wee may fight, helpeth vs that wee may conquer, and aydes vs that we may not shrinke. *Bern.*

53.

O wretch that I am! how much am I bound to loue my

God, who Created me when I was not, and redeemed me being loſt; for I was not, and hee made me of nothing; yet hee made me not a ſtone, not a tree, not a meere Animal, but a Man: hee gaue mee to liue, to feed, to vnderſtand; hee deliuered me from bondage, redeemed mee from ſeruitude, and called mee by his Name, that I might remember him for euer.

54.

CHRIST annoynted mee with the Oyle of gladneſſe, wherewith himſelfe was annoynted; that of the annoynted I might bee annoynted, and of Chriſt bee called a Chriſtian. *Auguſt.*

55.

To learne that which is fit, no

time is to late; and though it become feare Age rather to teach, then to learne, yet it is better to Learne then to bee Ignorant. *August.*

56.

I wish, and thinke nothing more fit for mee, then to learne to the last houre of my old age: for no Age was euer long enough to learne. *Greg.*

57.

By all meanes auoyd chiding or contention in wordes; for with your equall it is dangerous; with your better it is madnesse; and with your inferiour especially with a Foole, it is base: and to fall out with him that is Drunke, is to fall out with him that is absent.

58.

Vertue vndiſcreetly poſſeſt, is often loſt; diſcreetly forborne, it is better retayned. *Greg.*

59.

Whatſoeuer you doe well with diſcretion, is Vertue; whatſoeuer without diſcretion, is Vice; for vndiſcreet vertue, is of no better account then Vice. *Ibid.*

60.

If worldly wealth bee wanting, yet ſeeke it not by any ill meanes in the world: but if you liue in aboundance heere, then lay vp by good workes for your ſelfe elſe-where, in Heauen.

61.

A manly Chriſtian minde, ſhould neuer ſhew higher for Wealth, nor lower for Want.

62.

Gold is the matter of Vnquietnesse, danger to them that haue it, a bad Lord, and a false Seruant.

63.

The rich Vsurer begging in Hell was not heard, because hee heard not the poore man begging on Earth.

64.

Earthly riches compared to Heauenly guifts, are rather troublesome then comfortable: Temporall life in respect of Eternall, is rather Death then Life.

65.

When *Dives* was a dying, he had taken all his wealth with him, had hee but giuen to him that asked when he was liuing; for

for all earthly thinges which may bee loſt by keeping, are preſerued by giuing. *Greg.*

66.

Gold and Siluer, in reſpect of the ſoule, are thinges indifferent, neither good nor bad: yet the vſe of them may be good; the abuſe is naught, the Care worſe, the vnlawfull gaine of them worſt of all.

67.

If Art and vſe bee ſeperated, Vſe is better without Art, then Art without vſe; for Art is vnprofitable without vſe, and Vſe vnaduiſed without Art. *Greg.*

68.

If Doctors Preach the Faith, and deale themſelues vnfaithfully; they giue peace to others, but none to themſelues; they praiſe

praise the truth and practice falshood; Let vs receiue their Doctrine, not their ill manners; The Bees gather not vpon Weedes, but vpon sweet Flowers; so let vs gather the flowers of their Doctrine, and leaue the weedes of their Conuersation.

69.

Drunkennesse is the mother of all mischiefe, the matter of offence, the roote of vice; it is the Heads perturbation, the Senses subuersion, the Tongues tempest, the Bodies storme, shipwracke of Chastitie, and losse of Time; it is a voluntary madnesse, a disgracefull disease, a filthy fashion, a shamelesse life, the infamy of Honour and Honestie, the Soules corruption.

70. Drun-

70.

Drunkennesse is a flattering Deuill, a sweet Poyson; a pleasing Sinne; hee that hath it hath not himselfe: he that is Drunke, is not onely a sinner, but all sinne himselfe.

71.

A Drunkard whilst he soakes in Wine, the Wine soakes him: hee is of God abhorred, of Angels despised, of Vertue forsaken, of Men derided, of Deuils confounded, and scorned of all.

72.

A Drunkard destroyeth Nature, leeseth Grace, escapeth Glory, and incurreth eternall Damnation. *August.*

73.

Noah in one houres Drunkennesse, discouered his secret parts,

parts, which hee had couered ſixe hundred yeares together. *Hieron.*

74.

The Church hath this propertie; to flouriſh when it is perſecuted, to grow being oppreſſed, to profit being deſpiſed; being beaten it ouercommeth, being blamed it vnderſtandeth, and ſtands faſt when it ſeemes to fall. *Hillar.*

75.

If you can giue, giue; if you cannot, yet make your ſelfe affable and willing; for God Crowneth inward willingneſſe, where he findes not outward ableneſſe: Let no man anſwer I haue not for you; Charitie comes not alwayes out of a bagge. *Aug.*

76. If

76.

If you would bee a good Marchant and an excellent Vsurer indeed, giue what you cannot keepe, that you may receiue what you cannot leese; giue a little to haue much, part with something to gaine an hundred fold, giue a Temporall commoditie to receiue an Eternall patrimonie. *Augustin.*

77.

Who layeth vp his treasure in Earth, hath nothing to looke for in Heauen.

78.

The hand of the Poore is the treasury of CHRIST; what the Poore receiueth, CHRIST accepteth; Therefore giue your Land to the Poore, that you may get a Kingdome to your

your selfe; giue a Crumme to haue a Crowne; I say giue that you may receiue, for whatsoeuer you giue to the poore, you shall bee sure to haue againe, and that which you will not giue, another shall receiue. *Pet. Rauen.*

79.

It is great impietie to bestow the goods of the Poore vpon the Rich, and to curry fauour with the mightie at the poores cost; It is to drayne water from the dry ground, and to bestow it where is no need. *Isid.*

80.

I aske you if you beleeue? and you answer *Credo*, I doe beleeue; doe, as you say, and it is beliefe.

81. La-

81.

Labour not to vnderſtand, that you may beleeue; but beleeue, that you may vnderſtand; for vnderſtanding is the fruit and reward of Faith.

82.

Lay arguments aſide where Faith is required: Logicke is now at reſt, and ſilent, in the Schooles, where Fiſhermen are beleeued, not Logicians. *Ambroſe.*

83.

Great is that Glory which increaſeth by no praiſe, and diminiſheth by no diſpraiſe. *Caſſi.*

84.

The vaine glory of this world is ſweet and deceiptfull; a fruitleſſe paine, a perpetuall feare, a perilous Throne; it begins with impro-

improuidence, and ends with impenitence.

85.

The glory is not ſo great of ſitting high, as the griefe is extreame in falling lowe; nor ſo much the triumph which attends vpon Victory, as the ſhame and reproach that followeth Deſtruction.

86.

If you loue Wealth, lay it vp where it cannot periſh; if Honour, eſteeme it where none are vnworthily honoured; if health, ſeeke to enioy it, where nothing is feared; if Life, then loue it where it cannot end with Death.

87.

If God haue giuen you Grace, becauſe hee would giue

it

it freely; then Loue you God freely, not for reward, but for himselfe.

88.

Why Gods grace is bestowed vpon one and not vpon another, the Cause may bee vnknowne, but it cannot bee vniust. *Aug.*

89.

All that is done is lost, if Humilitie bee wanting. *Greg.*

90.

Humilitie is a Vertue, by which in knowing, wee learne not to esteeme our selues. *Bern.*

91.

Fasting is knowne to bee the Tower of God, the Castle of CHRIST, the wall of the Holy Ghost, the shield of Faith, the tryumph of Sanctitie.

92. Of

92.

Of that manner of Fasting God well alloweth, by which you take out of your owne mouth, to put into anothers; or by which you afflict your owne Carkasse, to relieue your poore Neighbours.

93.

Though Fasting expell the sickneſſe of Vice and Sinne, cuts off Passions, and drines away the causes of offence; yet without the oyntment of pittie, without the ſtreame of Pietie, and the cost of Almes, it brings no perfect health to the Soule: Fasting cureth the wounds of the soule, but without mercy, it leaues the scarres behinde. *Pet. Rauen.*

94. The

94.

The blessed shall first be called to their prepared Kingdome, before the accursed bee cast into their burning Lake, that their sorrowes may bee the sharper by seeing what they haue lost, and the Iust haue more joy by considering what they haue escaped. *Bern.*

95.

It is laudable to bee patient in our owne wrongs, but to dissemble the iniuries of God is impious. *Chrysost.*

96.

Enuy is the Daughter of Pride, and that mother Pride is neuer barren, but euer bearing: strangle that mother, and there will bee no more such Daughter. *August.*

97.

Not to bee ſory after you haue ſinned, makes God more angry and diſpleaſed, then the ſinne you committed.

98.

The ignorance of Iudges for the moſt part, is the miſery of Innocents.

99.

I ſay vnto you Sweare not at all; leaſt Swearing breed a facilitie of ſwearing; facilitie Cuſtome, and cuſtome lead you to Periurie. *Auguſt.*

100.

As that Tree hath no fruit which firſt had no bloſſome; ſo that Age hath no honour, whoſe Youth had no Diſcipline. *Cyprian.*

101.

It is no true bountie that proceeds more from vaine Glory, then from the occaſion of mercy; for your worke takes it name from your affection. *Ambroſe.*

102.

Very many haue I ſeene fall into ſinne by ſpeaking, but ſeldome any by ſilence; and doubtleſſe, it is harder to learne how to bee ſilent, then how to ſpeake. *Ambroſe.*

103.

O Infernall wantonneſſe of the Fleſh, whoſe matter is Gluttony, whoſe flame is Pride, whoſe ſparkles are lewd Speaches, whoſe ſmoake is Infamie, whoſe end is Hell fire. *Hier.*

104.

O extreame filthineſſe of luſt; which not onely effeminateth the minde, but enfeebleth the body; not onely ſpotteth the ſoule but polluteth the perſon: All other ſinne which a man committeth, is beſides his body but the Fornicator ſinneth againſt his owne body. Heat and wantonneſſe march before it; vncleanneſſe and pollution accompany it; Sorrow and repentance doe alwayes follow it. *Hier.*

105.

It is great vertue not to hurt him that hurts you; it is no leſſe fortitude when you are hurt to forgiue; but to ſpare him whom you may hurt, is great glory. *Ibid.*

106. To

106.

To ſearch the reaſon of Gods ſecret councell, is no other thing then proudly to vaunt againſt his Councell. *Greg.*

107.

I remember not to haue read of any that dyed an ill death, who had freely vſed the workes of mercy in his life; ſuch a one ſurely hath many interceſſors, and impoſſible it is, that the prayers of many ſhould not bee heard. *Hier.*

108.

Good men are called away betimes, that they may no longer bee vexed of the wicked; and wicked perſons are cut off, that they may perſecute the iuſt no further.

109.

In such estate as euery mans last houre leaues him, in the like will the worlds last day finde him; for as hee dyeth in the one, so shall hee bee iudged in the other.

110.

Hee cannot Dye ill, that hath Liued well; and hardly can hee dye well, that hath liued ill. *August.*

111.

A Sinner should be astonisht with this note; that when hee dyeth, hee may forget himselfe, who whilest hee liued forgot God. *Cæsarius.*

112.

To maintaine a poore wife is very hard, to endure a rich one is a torment: what booteth a dili-

diligent watch? ſeeing a diſhoneſt woman will not bee kept in, an honeſt ſhould not: Neceſſitie is but a falſe keeper of Chaſtitie, and ſhee onely is truly to bee reputed chaſte, that might haue ſinned and would not. *Hier.*

113.

If it bee a ſinne to put away a Wife, and a torment to keepe her, then of neceſſitie wee ſhall incurre danger of Adulteries by the one, and ſuffer continuall brawles by the other. *Chryſ.*

114.

The Fetters of this world are truely rough and troubleſome, the Pleaſures falſe, the Sorrowes certayne, the Ioyes inconſtant, the Labours hard, the Reſt doubtfull, the Wealth accom-

panied with Care, and the hopes of Earthly happineſſe vaine. *Auguſt.*

115.

The World proclaimes, *I will fayle you*: The Fleſh cryes out, *I will infeſt you*: The Deuill roares, *I will betray you*: But CHRIST ſaith, *I will refreſh you. Bern.*

116.

Who would not be aſhamed to ſay, What will you giue mee that I may doe you Iuſtice? Is it not as much as to ſay, what will you giue mee to deny my ſelfe, to forget my place, and to ſell God Almighty? *Chryſ.*

117.

A Chriſtians chiefeſt libertie to God-ward, is to bee no ſeruant to ſinne; his chiefeſt Nobleneſſe

bleneſſe, to excell in Vertues. *Hierom.*

118.

Prayer is talking to God: when you read, God ſpeakes to you; and when you pray, you ſpeake to God; Therefore pray with attention; for the prayer which man intendeth not, God heareth not.

119.

God is neither forced nor mooued by a crying voyce, but pleaſed and appeaſed by an vpright Conſcience; for hee is a hearer not of the voyce, but of the heart.

120.

Many there are whom God heareth not to their intentions, that he may heare them to their ſaluations. *Chryſoſt.*

 121. Whe-

121.

Whether it bee Man or Woman, that vseth wanton attyre to prouoke and tempt others, though no hurt should come thereof, yet hee, or shee shall abide the eternall Iudgement, because they proffered Poyson, if any would haue drunke of it.

122.

The onely perfection of any, is the knowledge of their owne imperfection. *Hier.*

123.

Seeing that Sinne must not scape vnpunished, punish you it, least it punish you: euer let your sinne finde you a Iudge ouer it, not a Patron for it.

124.

Vaine is that Repentance which is spotted with ensuing sinne;

ſinne; Laments auayle nothing where ſinne is doubled: It is to no purpoſe to aske forgiueneſſe, and fall into the ſame ſinne afreſh.

125.

The practice of right Conuerſation, is not to preſume to Command, before wee haue learned to obey; nor to impoſe that vpon our Inferiours, which wee yeeld not to our Superiours.

126.

So farre ſhould a Prelates behauiour tranſcend the Peoples, as a Shepheard tranſcends his Flocke.

127.

If hee ſhall bee caſt into the Fire, that giueth not of his owne, what may wee thinke

will become of him that robbes another? If hee burne with the Deuill, that cloathed not the naked, where shall hee burne that strippeth the Poore?

128.

What you haue found, and not restored, you haue carryed away by force; for what you could doe, you did; and you did no more, because you could not; hee also that denyeth to another his owne, as much as in him lyes, robbes him.

129.

Sinne is not remitted, vnlesse debt bee restored, if it may bee. *August.*

130.

Wee that liue vpon the oblations of the Faithfull, which they offered for their sinnes, doubt-

doubtlesse if wee eate and bee silent, we feed vpon their sinne.

131.

Consider (O Brethren) how damnable a thing it is, to receiue wage for no worke? what a crime to take the price of sinne, and to Preach nothing against sinne. *Greg.*

132.

Whatsoeuer yee retayne of the Altars, besides simple Food and Cloathing; it is rapine, it is Sacriledge. *Bern.*

123.

Who affirmeth to haue knowledge being ignorant, is rash; who denyes that knowledge hee hath, is vnthankfull.

134.

An Olde mans discourse should not onely bee weightie

and graue, but withall ſhort or not very long. *Aug.*

135.

An Old man heareth the meſſengers of Death, and will not beleeue them; the meſſengers are three; Caſualtie, Sickneſſe, and old Age it ſelfe: Caſualtie propounds thinges vncertaine; Sickneſſe thinges ſorrowfull; old Age thinges certaine: Caſualtie ſhewes death lurking; Sickneſſe death appearing; old Age death preſent: From vncertaintie of Death proceeds feare; from paine of Sickneſſe, griefe; and from the certaintie of old Age, ſhould come not obſtinacy and ſtiffeneſſe, but Mortification and Humilitie. *Hug.*

136.

The patience to ſay nothing, the oportunitie of ſpeaking, and the contempt of worldly wealth, are the chiefe foundations of Vertue.

137.

As it becomes not a Biſhop to ſell that hand hee layeth vpon others, ſo the ordayned Miniſter, muſt neither ſet his Tongue nor his Pen to ſale.

138.

When a Biſhop purchaſeth vndue Order with money, whereby his inward man is caſt off, his Body receiueth honour, and his Soule loſeth honeſtie. *Ambroſe.*

139.

Euery one is ſo much the more vnwiſe inwardly, as hee ſtriueth

striueth to bee thought wise outwardly. *Greg.*

140.

If a Rich man proud, bee scarce tollerable, who will suffer an insolent Begger? *Aug.*

141.

Pride precipitateth from the highest Heauen, to the deepest pit of Hell: Humilitie exalteth from below to aboue: an Angell fell from Heauen into Hell; Man from Earth ascendeth to Heauen. *Bern.*

142.

The vicious for the most part, loue such as are like themselues; onely one proud body, can neuer indure another. *Inno.*

143.

Present feare, begets eternall securitie; now feare God aboue all

all thinges, that you need not be affraid of Man.

144.

Let Man vnderſtand, that GOD is a Phyſitian, and tribulation a Medicine to Saluation, not a preparatiue to Damnation.

145.

In the Furnace, Strawe burneth, Gold purifieth; the one conſumeth to aſhes, the other is purged of droſſe and corruption: the Furnace is the World; the Gold is the Iuſt; the Fire is Tribulation; the cunning workman is GOD: What the workman willeth I doe; where and when hee appoints I ſuffer: hee that appeints mee to endure, knowes when I ſhall bee pure: though the ſtrawe burne and fet

mee

mee on fire, yet when it is turned to aſhes, I ſhall bee cleane without ſpot or ſtaine.

146.

Our LORD ſaith Forgiue, and you ſhall bee forgiuen: ſay not with your tongue you forgiue, and differ with your heart; for God knowes what you ſay and thinke together: Man heares what you ſay, but GOD ſees what you thinke: It is much better to forgiue heartily and ſay nothing, then to carry a faire golden mouth, and a falſe froward heart. *Aug.*

147.

So mercifull is our Lord IESVS, that hee would haue pardoned *Iudas*, if hee had but craued pardon and hoped for CHRISTS mercy. *Ambr.*

148. O

148.

O Man! thou canſt not bee without ſinne; and if alwayes thou wilt bee forgiuen all, then forgiue alwayes; how much thou wilt bee forgiuen, ſo much forgiue; how often thou wilt bee forgiuen, ſo often forgiue: yea, and becauſe thou wouldeſt bee forgiuen all, forgiue all: I ſay O man conceiue, that in forgiuing others, thou forgiueſt thy ſelfe. *Chryſoſt.*

149.

Truth is both ſweet and bitter; ſweet when it ſpareth, bitter when it cureth. *Aug.*

150.

What booteth a cleane Body with a corrupt Minde? an humble Wife is better then a proud Virgin.

151. What

151.

What is the Mindes virginitie? entire Faith, ſtrong Hope, and perfect Charitie. *Aug.*

152.

Virginitie ſurpaſſeth the condition of humane nature, by which men are made like vnto Angels: yet greater is the victory of Virgins then of Angels; for Angels liue without Fleſh, but Virgins triumph in Fleſh.

153.

Virginitie is the Siſter of Angels, the Conqueſt of Luſts, the Queene of Vertues, the Treaſure of Goodneſſe. *Cyprian.*

154.

Vertue, the more it contemneth, the more it is eſteemed. It is great Vertue to ſtriue with

with Prosperitie, and great Prosperitie not to bee ouercome by it.

155.

The minde can neuer enioy the kingdome of Vertue, vnlesse it first shake off the yoake of Vice. *Aug.*

156.

There is no such persuasion, to Vertue, as often to remember the vglinesse of Sinne. *Chrys.*

157.

There is nothing well-done, vnwillingly, though the thing done bee neuer so good.

158.

If you steale not becauſe you are affraid to bee seene, yet inwardly in your heart you haue stolne, and are to bee held guiltie thereof, though you take nothing

nothing away. *Bern.*

159.

When you will you cannot, becauſe when you might you would not; ſo as through an ill will paſt, you haue loſt a good beeing preſent. *Aug.*

160.

With GOD (who knoweth all thinges before they be done) a reſolued will to doe well, or ill, is reckoned for the deed done. *Aug.*

161.

His braine is taken away whom GOD intendeth to puniſh, leaſt hee ſhould by prouidence auert the intended plague.

162.

He that makes an vndiſcreet Vow is fooliſh, and hee that keepes

keepes it is impious. *Hier.*

163.

Alwayes breake vnlawfull Promiſes, and change vngodly Vowes.

164.

What good you haue vowed freely, that you are bound to performe juſtly. *Bern.*

165.

A greedy Couetous man who deuoureth all like Hell, would haue none left aliue but himſelfe, that hee might poſſeſſe all. *Aug.*

166.

When God rewardeth Merites, hee crowneth nothing but his owne Guifts: in the merite you doe nothing; in the worke, you worke alone; your Crowne is of God, your worke of your ſelfe,

ſelfe, yet not without Gods aſſiſtance. *Aug.*

167.

Many good things doth God in Man, which man doth not; for Man doth nothing which God doth not, that Man may doe it. *Ibid.*

168.

All our merites are in ſuch manner the guiſts of God, that Man is for the ſame more indebted to God, then God to Man. *Bern.*

169.

Merite and Grace are at this oddes; that Grace will neuer enter, where Merite takes the vpper hand. *Bern.*

170.

I know well, that by no vertue, no merite, he ſhall euer bee ſaued

ſaued, who by the Paſſion of CHRIST is neuer moued. *Aug.*

184.

Whenſoeuer I deuoutly remember and meditate the Paſſion of CHRIST, I ſhall be ſafe. *Ibid.*

172.

Not any one vpon earth is ſo rich, as hee deſireth nothing but God: and he is the Almesman of CHRIST, that is out of loue with the world. *Aug.*

173.

Among thirtie thouſand men, ſcarſe one of thoſe ſhall repent truly, who driue of Repentance to the laſt caſt.

174.

Hee is farre enough from Faith, that deferreth his repentance till his Death. *Greg.*

175. Re-

175.

Repentance ſhould not bee late, not compelled, not fained, not deſperate.

176.

In a ſound man Penance is ſound, in a ſicke man it is ſicke, and in a dead man it is dead.

177.

Reckon from *Adam* to the laſt Iuſt man, and you ſhall find none to bee ſaued, but by very hard and rough wayes.

178.

Alwayes in your heart eſchew ill Company, and when you cannot auoyde them, conuerſe very warily amongſt them.

179.

The vertue of the Sacraments, is not abated by the viciouſneſſe of the Prieſt.

180. I

180.

I had rather vndergoe the torments of *Caiphas*, *Herod*, and *Pilate*, then of a Prieſt that celebrates vnworthily. *Aug.*

181.

Hee that tels a Lye, and hee that concealeth Truth, are both culpable, and guilty before God, the one for deſiring to doe hurt, and the other for not doing good. *Hier.*

182.

If ſcandall ariſe from truth, it is rather to bee permitted, the truth pretermitted. *Greg.*

183.

If I doe good with a good intention, though euill come thereof, yet it ſhall not bee imputed to mee for ſinne. *Ambr.*

184. Cer-

184.

Certainely hee cannot bee good, that would not bee better : For where hee begins not to be made better, there hee leaues off being good.

185.

No man is more incurable, then hee that thinkes himselfe sound when hee is truly sicke. *August.*

186.

To stand and not to fall into sinne, is Angelicall ; to fall and rise againe, is Humane ; but to fall and arise, is Diabolicall.

187.

The Deuill hurteth by perswasion, not by compulsion. *Hug.*

188.

The Deuill neuer tempts or assaults

assaults those, that are in his quiet possession.

189.

That sinne which is not consented to, is no sinne, but matter of exercise to vertue. *Greg.*

190.

The worlds Mirth is vnpunisht Wantonnesse. *Aug.*

191.

He that taketh vniustly, seldome restoreth iustly. *Isid.*

192.

He that is proud of his owne vertue, killeth himselfe; not with a Sword, but with a Salue.

193.

Who often with their goodwill fall into offence, must sometimes against their will abide the smart of punishment. *Greg.*

194.

God neuer forſakes man, before man forſakes God. *Hier.*

195.

It is monſtrous to behold, an eminent ſtate with a baſe minde; a high ſeate with a meane life; a nimble tongue with an idle hand; many wordes with no deeds; graue lookes with light actions; great authoritie with little conſtancie. *Bern.*

196.

Bee alwayes doing of ſome good worke, that the Deuill may neuer finde you at leyſure for him. *Hier.*

197.

God deferres the giuing of that wee aske, that we may aske more often, and more feruently.

198.

Hee that made you without you, will neuer ſaue you, or iuſtifie you without you. *Aug.*

199.

Doe not that euill your ſelfe, which you would not haue another to doe. *Greg.*

200.

As Iuſtice without Mercy, is not Iuſtice but Crueltie, ſo fauour without Iuſtice, is not fauour but folly.

201.

Correction without inſtruction, is Tirannie.

202.

The laſt thinges euermore to bee remembred are Death, Iudgement, Hell, Glory; what is more horrible then Death? what more terrible then Iudge-

ment ? what more intollerable then Hell ? and what more joyfull then Glory. *Bernardus.*

Deo Gratias.

Short

Short Prayers or Meditations vpon the laſt thinges, *viz. Death, Iudgement, Hell, Glorie.*

Vpon Death.

O Eternall God in whoſe hands the ſoules of the Iuſt are, and vnder whoſe protection the torment of Death doth not touch them; take from my ſoule the diſordinate

loue of all visible thinges, that in departing from them, it may haue no feeling of torment. O my Soule, if thou desirest that the bitternesse of Death should not touch thee, loue not those thinges that Death can take from thee; for if thou possesse them not with loue, thou shalt leaue them in Death and Dolour.

Vpon IVDGEMENT.

O How afflicted shall my poore Soule finde it selfe, with so straight and rigorous an examination? O how astonied shall it bee with the euidence of so

ſo certaine and cleere proofe? O Eternall GOD, enter not into Iudgement with thy Seruant; for none that liue, ſhall be juſtified in thy preſence. Feare O my Soule, although thou findeſt no great ſinnes in thy ſelfe; for hee that is to examine and Iudge thee, is GOD, that ſeeth more then thou, and can finde them. Examine thy ſelfe with the greateſt rigour thou canſt, and judge ſeuerely thy ſelfe for the ſinnes thou ſhalt finde; for if thou judgeſt thy ſelfe with Dolour, thou ſhalt no more bee judged to Damnation.

Vpon HELL.

O Good IESVS, ayde mee to bewaile bitterly my ſinnes, that I may not goe to that tenebrous Land couered with the ſhadow of Death, the Land of thoſe that are in Deſpaire, O touch mee with thy mercy, that being freed from the feares of Hell, I may euer enioy thee world without end.

Vpon Glory.

O Infinite God, center of my Soule, conuert mee to thee, that on thy eternall Sabboth, I may partake of thy Glory; for thou madeſt mee for thee, and my heart is vnquiet till it come neere thee. O Eternall Father, ſeeing thou Createdſt mee, that I might Loue thee as a Sonne; giue me Grace for thine owne ſake, that I may loue thee as a Father. O onely begotten Sonne of the Father, and Redeemer of the world, ſeeing thou Createdſt mee and Redeemedſt mee, that I might obey

obey and imitate thee, ayde me that I may alwayes obey thee and imitate thee in all thinges. O moſt Holy Ghoſt, ſeeing that of thy goodneſſe thou diddeſt Create me to bee Sanctified, grant that it may bee for thine owne Glory, world without end.

Amen.

FINIS.